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# THE ETYMOLOGIES IN THE SERVIAN COMMENTARY TO VERGIL.

BY

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## A DISSERTATION

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*dictum putat, eo, quod nihil molle, sed potius asperum quid gerat.*

II. He is very fond of deriving Latin words from Greek. On Aen. 1, 184, he says: *Sciendum autem est etiam Latina nomina Graecam plerumque etymologiam recipere.* Naturally enough he goes to an extreme in this direction, and we find him offering a Greek etymology not only to Latin words, which are at most cognate with Greek, but to others where the connection he assumes is absolutely wrong. A few examples will suffice to show some of the results of this tendency.\* *animus*, A. 1, 57, and *anima*, A. 8, 403,  $\alpha\pi\delta\tau\bar{\omega}\nu\alpha\mu\omega\nu$ . *antes*, G. 2, 417,  $\alpha\pi\delta\tau\bar{\omega}\nu\alpha\mu\omega\nu\alpha\tau\bar{\omega}\zeta\epsilon\nu$ . *aptum*, A. 4, 482; 11, 202,  $\alpha\pi\delta\tau\bar{\omega}\nu\alpha\mu\omega\nu\alpha\pi\tau\bar{\omega}\epsilon\sigma\theta\alpha\iota$ . *ars*, A. 5, 705,  $\alpha\pi\delta\tau\bar{\omega}\nu\alpha\mu\omega\nu\alpha\pi\tau\bar{\omega}\zeta\epsilon\nu$ . *inclita*, A. 6, 781, *Graecum* *est*; nam  $\chi\lambda\omega\tau\bar{\omega}\nu$  *gloriosum* dicunt. *ara*, A. 2, 515, a *precibus*, *quas Graeci ἄρας* dicunt. *rura*, A. 1, 430, *Graece ἄρουρα* dicuntur. *Aphaeresis* ergo sermonem fecit Latinum. *telum*, A. 2, 468; 8, 249; 9, 507; 9, 744,  $\alpha\pi\delta\tau\bar{\omega}\nu\tau\eta\lambda\acute{\omega}\theta\epsilon\nu$ . *ulna*, B. 3, 105,  $\alpha\pi\delta\tau\bar{\omega}\nu\acute{\omega}\lambda\epsilon\nu\bar{\omega}\nu$ . *ululae*, B. 8, 55,  $\alpha\pi\delta\tau\bar{\omega}\nu\delta\lambda\omega\lambda\acute{\omega}\zeta\epsilon\nu$ . *uri*, G. 2, 374,  $\alpha\pi\delta\tau\bar{\omega}\nu\delta\mu\acute{\omega}\nu$ . Frequently we have two or more derivations offered for the same word, and in several cases one of these optional etymologies is from the Greek. For examples see the explanations of *Acidalia*, A. 1, 720; *ancile*, A. 8, 664; *annus*, A. 1, 269; *clarigatio*, A. 10, 14; *Quirinus*, A. 1, 292; *scopulus*, A. 1, 45; *Vesta*, A. 1, 292.

Nettleship, *Lectures and Essays*, p. 212, notices a remarkable difference between Varro and Verrius Flaccus in the matter of etymology. Varro, if we may judge by the *De Lingua Latina*, preferred to explain Latin words by assuming for them a Latin origin: Verrius, to judge from the epitome of Paulus, certainly seems to have a predilection for deriving Latin words from Greek. *Possibly Servius' fondness for Graecizing etymologies is one of the results of his indebtedness, direct or indirect, to Verrius' great work.*

III. The Roman philologists usually confined their inquiries very strictly to their own and the Greek language, paying little attention to other languages or even to the

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\* All quotations from Servius in this paper are from the edition of Thilo and Hagen, 1878-1887.

Italian dialects. It may be noted that Servius mentions not only several Greek words which are not Attic but about thirty words which are neither Latin nor Greek. These he assigns to various languages and dialects as follows: *Punic*: Bal, A. 1, 729; caesa, A. 1, 286; Carthago, A. 1, 366; Dido, A. 4, 36; 4, 335, and 4, 674; magar, A. 1, 421. *Sabine*: cupencum, A. 12, 538; curis, A. 1, 292; dira, A. 3, 235; hernae, A. 7, 684; hirpi, A. 11, 785; Loebasius, G. 1, 17; nar, A. 7, 517. *Gallic*: Alpes, A. 4, 442; caesar, A. 11, 743; gaesa, A. 7, 664; gaesos, A. 8, 660; virga, A. 8, 660; volema, G. 2, 88. *Etruscan*: arimos, A. 9, 712; Camillus, A. 11, 558; capys, A. 10, 145; Mantus, A. 10, 198. *Egyptian*: Isis, A. 8, 696; θΕΥΘ, A. 4, 577. *Macedonian*: phalanx, A. 11, 92; sarissa, A. 7, 664. *Doric*: Ὡρίων, A. 1, 535; Paean, A. 7, 769. *Laconum lingua*: tityrus, Proem. ad Buc. *Cretan*: sminthicem, A. 3, 108. *Phrygian*: sminthos, A. 3, 108. *Aeolic*: σινός, A. 3, 445; 6, 12. *Libyan*: Ammon, A. 4, 196. *Assyrian*: El, A. 1, 642. *Persian*: gaza, A. 1, 119; 1, 359. *Oscan*: Lucetius, A. 9, 567. *Umbrian*: dira, A. 3, 235. *Tyrian*: sar, G. 2, 506. *Illyrian*: Varro, A. 11, 743. *Lingua Theotisca*: cateia, A. 7, 741.

IV. Servius distinctly forbids the derivation of Greek words from Latin. On Aen. 11, 31 (Parrhasio), and G. 2, 4 (Lenaeus) he says ‘nam Graecum nomen etymologiam Latinam non recipit,’ in each case rejecting the explanation of Donatus. And yet we find him deriving castor, G. 1, 58, ‘a castrando’; pausia, G. 2, 86, ‘a paviendo’; tus, G. 1, 57, ‘a tundendo’.

V. He lays down the important rule that a word should agree in quantity with the word from which it is derived. This principle is emphasized several times: Aen. 1, 498, (Diana); A. 1, 535 (Orion); A. 1, 185 (totus); A. 1, 726 (lucerna); A. 2, 557 (litus); A. 8, 51 (Pallanteum). On Aen. 1, 726, *e. g.*, he says: “a lychno autem lucerna dicta est, unde et brevis est ‘lu’ . . . , si enim a luce diceretur, non staret versus.” On Aen. 2, 557 he rejects the derivation of ‘litus’ (from ‘litare’, or from ‘lituus’) offered by Donatus—the same Donatus to whom he says ‘latebat’, A. 3, 636, suggested ‘late patebat’, and ‘exilio’, A. 2, 798, seemed a metrical equivalent for ‘ex Ilio’. M. Thomas remarks, *Essai sur Servius*, p. 224,

that Servius himself forgets this rule in explaining 'curulis', A. 11, 334 ('a curru', sc.). It is not hard to find much more striking violations of it. There are several passages in which words of different quantity are connected without comment: G. 2, 97, aminneum (quasi sine minio); A. 6, 4, anchora (*ἀγχυρα*); A. 8, 190, Cacus (*κακός*); A. 6, 299, Charon (quasi *ἀχαιρων*); G. 2, 93, defrutum (defraudatur . . . fraudem)\*; A. 3, 35, Gradius (gradior)\*; A. 6, 180, cedria (quasi *καὶ ομένης δρυδες ὄγρων*); B. 4, 35, heroas (terra *ἔρα dicta*); A. 1, 292, securis (quasi semicuris); A. 1, 688; 4, 2, venenum (quod per venas eat); and the implied etymologies of Acheron, A. 6, 107, (quasi sine gaudio), and irritum, A. 7, 421 (a retibus).

VI. M. Thomas, *Essai sur Servius*, pp. 208-210, discusses Servius' attitude towards the fables which proved so attractive to the grammarians of Quintilian's day (see Inst. or. I 8, 19). Our commentator remarks more than once (on Aen. 6, 74, and 6, 617,) that Vergil, and the poets generally, are apt to vary the forms of these stories. Frequently he mentions a fable only to reject it: ad Aen. 3, 73, 'veritas longe alia est'; ad Aen. 6, 134, 'ratio autem haec est'; ad Aen. 2, 7, 'sed hoc fabulae est'; ad Aen. 6, 14, etc. Such stories are always quoted as fabulous, and are usually prefaced by some such words as 'fabula autem talis est', yet they prove a convenient resource, especially in Daniel's Scholia, for the explanation of several words. Accounts of people changed into animals, birds or plants, of implements named after their inventors, etc., are given under the following words: *ἀετός*, A. 1, 394†; amaracus, A. 1, 693; anethus, B. 2, 47; *χελώνη*, A. 1, 505; *χίονες*, A. 4, 250; circinus, A. 6, 14; *δάφνη*, A. 3, 91; hyacinthus,

\* Vergil, G. 4, 269, has defrutum (*u short*); Plautus, Pseudol. II 4, 51, defrutum (*u long*)—'Murrinam passum defrutum mellam mel quoiusmodi,' (Ussing's reading). Minton Warren, Amer. Journ. of Phil., Vol. IV, p. 73, has found four instances of *Gradius* (*a short*) out of fifty-three where the word occurs in Latin poetry. These are Ov. M. 6, 427; Val. Fl. 5, 651; Sil. 15, 15; 15, 337. In each case *Gradius* is at the end of a hexameter.

† In quoting from the Servian commentary I have everywhere distinguished between the 'vulgate' and the additional notes found in the fuller version. Thus an italicized reference such as *ad Aen. 4, 255* means that the note which follows is found only in Daniel's Scholia; when part of a note is printed in italics as 'Amazon, quasi *ἄνευ μαζοῦ, sine mamma*', the italicized words are added in the fuller version, the rest is in the vulgate. Such references as Africa, Aen. 6, 312; 5, 128, quasi *ἄτερ φρίξης*, are meant to imply that the same or a similar etymology is given in each division.

*A.* 11, 69; *B.* 3, 106; *lynx*, *A.* 1, 323; *myrtus*, *A.* 3, 23; 5, 72; *narcissus*, *B.* 2, 47; *G.* 4, 160; *οἰνον*, *G.* 1, 8; *palaestra*, *A.* 8, 138; *papaver*, *B.* 2, 47; *philyra*, *G.* 3, 93; *φύλλα*, *B.* 5, 10; *σταφυλήν*, *G.* 1, 8; *thorax*, *A.* 9, 503. With the exception of *palaestra* (*A.* 6, 642; *G.* 2, 531) no other explanation of any of these words is offered in any part of the commentary.

VII. The phonetic possibilities recognized in Servius' etymological notes may be grouped as follows:

(a) 'nomina corrupta' or 'aetate corrupta': *Arpi*, *A.* 11, 246 (*Argyrippa*); *Casperuli*, *A.* 8, 638 (*Caspiri*); *Crustumarium*, *A.* 7, 631 (*Clytemestra*).

(b) 'in diminutione plerumque multa mutantur': *ofella*, *A.* 6, 420 (*offa*).

(c) Vowel-changes 'in derivatione': *caelata*, *A.* 1, 640 (*celum . . . in derivatione mutatur*). There is a similar note on *G.* 2, 291 (*aesculus ab esu*). In two cases, however, the diphthongs apparently presented no difficulty and the derivations of *Maenala*, *G.* 1, 17 (*ἀπὸ τῶν μῆλων*), and *cedria*, *A.* 6, 180 (*quasi κατομένης δρυδὸς ὄγρον*) are given without comment.

(d) There are seven words distinctly put down for 'per antistoechon' formations: *curculio*, *G.* 1, 186 (*quasi gurgulio*); *laquearium*, *A.* 1, 726 (*lacunarium*); *magalia*, *A.* 1, 421 (*magar*); *meditor*, *B.* 1, 2 (*μελετῶν*, 'l' enim et 'd' interdum sibi invicem cedunt.); *Poeni*, *A.* 1, 301 (*quasi phoeni*); *sella*, *A.* 7, 169; *B.* 1, 2 (*quasi sedda*); *solum*, *A.* 7, 169 (*quasi sodium a sedendo*).

(e) *et amurca per 'c' scribitur et per 'g' pronuntiatur, ut 'C.' Gaius, 'Cn.' Gnaeus.* *G.* 1, 194.

(f) Implied similarity of certain sounds. *Tumultus*, *A.* 2, 486; 8, 1, quasi *timor multus*. *Mercurius*, *A.* 8, 138, *alii Mercurium quasi Medicurrium a Latinis dictum volunt*. *cadaver*, *A.* 8, 264, *cadaver est corpus nondum sepultum, dictum cadaver quod careat honore sepulturae*. *asylum*, *Aen.* 2, 761, *dictum 'asylum' quasi 'asyrum'*.

(g) Synaeresis. *saltem*, *A.* 4, 327 (*salutem . . . per synaeresin*); *conpostus*, *A.* 3, 152 (*pro conpositus*).

(h) Aphaeresis. A. 1, 430, rura Graece ἀρουρα dicuntur. aphaeresis ergo sermonem fecit Latinum. With this compare the following etymologies which are given without comment: Boaulia, A. 6, 107; 7, 662 (caulam bubus fecit); carceres, A. 1, 54; 5, 145; G. 3, 104 (quasi arcer ab arcendo); caulae, A. 9, 59 (Graecum nomen 'c' detracto); Caulon, A. 3, 553 (Aulon mons est etc.); cortina, A. 3, 92 (*alii . . . quasi ortina . . . quod inde vox oriatur*); Segesta, A. 1, 550 (Egesta); A. 5, 718 (Acestes).

(i) Rhotacism. A 4, 219, *aras (asas)*, *Valerios (Valesios)*, *Furios (Fusios)*, etc.

(k) Representation of certain Greek sounds in Latin.

i. φ. *apricus*, A. 5, 128; 6, 312 (quasi ἀτερ φρίχης).

*Africa*, A. 5, 128; 6, 312 (quasi ἀτερ φρίχης).

*herba*, G. 1, 120 (*φυρβή*).

ii. *Spiritus asper*. *Formiae*, A. 7, 695 (inmutato H in F . . . ἀπὸ τῆς δρυμῆς).

*Septem*, B. 2, 11 (in multis enim nominibus, quae in Graeco aspirationem habent, nos pro aspiratione 's' ponimus: inde est . . . pro hepta 'septem').

*aptum*, A. 4, 482; 11, 202 ἀπὸ τοῦ ἀπτεσθαι).

iii. *Digamma*. *Belus*, A. 1, 642 (El . . . addita digammo . . .).

*Velia*, A. 6, 359 (Elia . . . accepit digammon . . .).

In a number of etymologies the recognition of any unusual phonetic possibility is so doubtful that they have not been included under this head. If Servius derives 'Africa' from ἀνεύ φρίχης in one part of his commentary, from ἀτερ φρίχης in another, he probably means in each case only 'a privative.' So with the explanations of 'Amazon' (quasi ἀνεύ μαζοῦ) and 'apricus' (quasi ἀτερ φρίχης). In other notes 'a privative' is indicated by the word 'non' or 'sine': *Acheron*, A. 6, 107 (quasi sine gaudio); *Alexis*, B. 2, 1 (quasi sine responsione); *aminneum*, G. 2, 97 (quasi sine minio); *atomos*, B. 6, 31 (quia τούτη non recipiunt). The 'sine' which appears in another group of etymologies perhaps means only 'se', although Servius makes no such definite statement on

this point as we find in Isidore, or. X 247: *segnis, id est sine igne, ingenio carens. Se autem sine significat, ut sedulus sine dolo: securus, quasi sine cura, etc.* In two other passages Isidore omits this explanation: orig. X 244, *sedulus familiare verbum Terentii: hoc est sine dolo;* orig. X 262, *sepultus, sine pulsu, id est sine motu.* Accordingly, when Servius explains ‘*securus*’, A. 2, 374, as ‘*sine cura*’, *sedulus*, A. 2, 374, as ‘*sine dolo*’, *segnis*, A. 1, 423; 2, 374, as ‘*sine igne*’, and ‘*sepultus*’, A. 3, 41; 6, 424, ‘*quasi sine pulsu*’, it seems safer to suppose that he really means ‘*se dolo*’, ‘*se igne*’, etc., than to infer that he allows the ‘n’ of ‘*sine*’ to disappear.

VIII. The additional notes of Daniel’s Servius are sometimes supplementary to those of the vulgate, sometimes repetitions of them, sometimes inconsistent with them. Examples of inconsistency in the matter of etymology may be seen under the following words\*: *ara*, A. 2, 515; 4, 219; *bruma*, A. 2, 472; G. 1, 211; *feretrum*, A. 11, 64; *insertas*, A. 3, 152; *jubar*, A. 4, 130; *latrones*, A. 12, 7; *palaestra*, A. 6, 642; 8, 138; G. 2, 351; *Praeneste*, A. 7, 682; *vitula*, A. 1, 533; B. 3, 30.

One of the chief arguments relied on by Thomas (p. 49) and Thilo (Praef. XIII) as showing that these ‘additional’ notes did not form part of the original commentary of Servius is the following: the additional notes quote a variety of opinions upon disputed points without deciding upon any one in particular, while the vulgate usually does so only to adopt one in preference to the others. As far as etymological notes are concerned this statement seems to require some modification. Omitting the explanations of proper names, we have in the vulgate several cases where one etymology out of two or more offered or quoted is distinctly preferred\*: *cortina*, A. 6, 347; 3, 92; *delubrum*, A. 2, 225; 4, 56; *fur*, G. 3, 407; *harena*, A. 1, 178; *indigetes*, A. 12, 79; G. 1, 498; *latrones*, A. 12, 7; *lucerna*, A. 1, 726; *manes*, A. 3, 63; *tus*; G. 1, 57; *vestibulum*, A. 2, 469; 6, 273 and perhaps *circenses*, A. 8, 636; G. 3, 18. In an equal number of cases, however, no such preference is manifested: *amoenus*, A. 6, 638; *ancile*, A. 8, 664; *annus*, A. 1, 269; *castra*, A. 3, 519; *clarigatio*, A. 10, 14; *cuna-*

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\* These etymologies are quoted in the second part of this paper

bula, B. 4, 23; foedus, A. 1, 62; palaestra, G. 2, 531; scopulus, A. 1, 45; senatores, A. 5, 758; sparus, A. 11, 682; urbs, A. 1, 12. As far as the etymologies in the additional notes are concerned, Thomas' statement seems to be strictly correct.

In this connection may be pointed out a few inconsistencies which are found in the vulgate itself. For the words cadaver, A. 6, 481; 8, 264; cortina, A. 3, 92; 6, 347; delubrum, A. 2, 225; 4, 56; fur, A. 9, 348; G. 3, 407, and Segesta, A. 1, 550; 5, 718 different etymologies are preferred in different parts of the commentary. For Carthago, A. 1, 343; 1, 366; 4, 670; cedria, A. 6, 180; 7, 178, and formosus, A. 1, 359; 8, 453, we have, if not different etymologies, at least a more general and a more exact explanation of each word in different places. For several words two etymologies are offered or quoted in one place, only one in another: amoenus, A. 5, 734; 6, 638; clarigatio, A. 9, 52; 10, 14; delubrum, A. 2, 225; 4, 56; fur, A. 9, 348; G. 3, 407; scopulus, A. 1, 45; 1, 180; solium, A. 1, 506; 7, 169. For scopulus the two derivations are offered earlier in the commentary than the one which is apparently preferred; for each of the other five words the two optional etymologies are not mentioned until after one of them has been given.

IX. Sometimes etymologies are only implied: Acheron, A. 6, 107 (*quasi sine gaudio*); dolones, A. 7, 664 (*a fallendo dicti*); hydra, A. 6, 287 (*ab aqua dicta*); etc. Even when they are more definitely stated it is sometimes difficult to determine the exact meaning. For example, on the passage 'saepe volutabris pulsos silvestribus apros latratu turbabis agens', G. 3, 411, we have the comment 'volutabra loca sunt, in quibus se apri volvunt.' Is 'apri' part of the etymology, and not due merely to the 'apros' of Vergil's line? Such an explanation would not be too bad for Isidore, who has, or. XVI 1, 5, 'volutabra appellata quod ibi apri voluntur', and the notes on the following words suggest that such an explanation was good enough for Servius: antarium, A. 11, 156 (*quasi ante aras*); circenses, A. 8, 636; G. 3, 18 (*vel a circuitu, vel . . . ab ensibus circa quos currebant*); fatiscunt, A. 1, 123 ('*fatim' abundanter, hiscere aperiri*'); fortuitus,

6, 179 (ab eundo et a fortuna); furcillae, G. 2, 389 (quibus frumenta cillentur). A similar case is the explanation of 'legumen'. On G. 1, 74, we read 'dicitur quod manu legatur nec sectionem requirat'; on G. 1, 199, "manu legeret"; hinc quidam volunt dictum legumen". The fact that 'legumina' is represented in an old glossary by  $\chi\epsilon\delta\rho\omega\pi\alpha$  seems to confirm the suspicion that, if Servius himself did not derive the word from legere -*i*- manus, he at least refers to such a derivation in his note on G. 1, 199\*. A third instance is the note on 'lugentes campi', A. 6, 441: "lugentes, quasi 'lucis egentes'". This is probably meant for an etymology, not merely the explanation of a metaphor. Voss in his Etymologicum mentions a derivation, 'ingeniosius quam verius', of 'lugere' from 'λύγη, i. e. σκοτία tenebrae'.

X. The difficult question of the sources of Servius' etymological notes must be reserved for a separate paper. At present, however, two general statements may be made. About thirty derivations are attributed to Varro, but he undoubtedly was the ultimate authority for a good many more. Verrius Flaccus is only once mentioned by name, but there is much in these notes which must have come directly or indirectly from the great work *De Verborum Significatu*. This might have been inferred from the papers in which Nettleship has pointed out some of the parallels between Servius and Festus or Paulus. See his *Ancient Commentators to Vergil*, prefixed to the fourth edition of Conington's commentary, and the papers on Verrius Flaccus, Nonius Marcellus and Thilo's Servius in his *Lectures and Essays, Oxford, 1885*.

Many of the etymologies quoted in our commentary are introduced by such general phrases as 'quidam . . .', 'alii . . .', 'fabula est . . .', etc., or by others which are almost as indefinite: 'ut lectum est in historia Poenorum' (Carthago, A. 1, 343); 'lectum tamen est in philologis' (Caieta, A. 7, 1); 'prudentiores tamen dicunt' (Silvanus, A. 8, 601). On Aen.

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\* It may be noted that the latest etymology offered for this word is also due to the feeling that 'legere' in itself is not sufficient to explain 'legumina'. Stowasser, *Dunkle Woerter*, p. 29, proposes *legere* -*i*- \*umina. "Umen von uere, wie flumen von fluere, numen von nuere, acumen von accuere gebildet, bedeutet ursichtlich Huelle, Huelse."

7, 678, we have the following general statement: 'de civitatis bus totius orbis multi quidem ex parte scripserunt, ad plenum tamen Ptolomaeus graece, latine Plinius. de Italicis etiam urbibus Hyginus plenissime scripsit, et Cato in originibus'. Omitting the cases in which Vergil's own explanations of words are discussed, we have etymologies distinctly referred to the following authors:—

- Aeschylus*, pergama, A. 1, 95.
- Alexarchus*, Campania, A. 3, 334.
- Marcus Antonius*, Umbros, A. 12, 753.
- Aristonicus*, Campania, A. 3, 334.
- Asper*, solium, A. 7, 169.
- Ateius*, Roma, A. 1, 273.
- Carminius*, amoenus, A. 5, 374.
- Cassius*, fana, G. 1, 10.
- Cassius Hemina*, Crustumerium, A. 7, 631; magalia, A. 1, 421.
- Cato*, Graviscae, A. 10, 184; intempestae, A. 10, 184; Iulus, A. 1, 267; magalia, A. 1, 421; Praeneste, A. 7, 682; Sabini, A. 8, 638.
- Cicero*, foedus, A. 8, 641; seditio, A. 1, 149; Tenedos, A. 2, 21.
- Cincius*, delubrum, A. 2, 225; fana, G. 1, 10.
- Clinias*, Roma, A. 1, 273.
- Clodius Tuscus*, mussare, A. 12, 667.
- Conon*, Sarrastras, A. 7, 738.
- Donatus*, latebat, A. 3, 636; Lenaeus, G. 2, 4; litus, A. 2, 557; Parrhasio, A. 11, 31.
- Ennius*, Roma, A. 1, 273.
- Eratosthenes*, Myrmidones, A. 2, 7; Roma, A. 1, 273.
- Gellius*, Sabini, A. 8, 638.
- Heraclides*, Roma, A. 1, 273.
- Hyginus*, Ardea, A. 7, 412; Caere, A. 8, 597; Casperuli, A. 8, 638; Hesperia, A. 1, 530; Sabini, A. 8, 638.
- Livius*, Campania, A. 3, 334; Carthago, A. 1, 343; 1, 366.
- Lutatius*, Baiae, A. 9, 707.
- Masurius Sabinus*, delubrum, A. 2, 225.
- Naevius*, Roma, A. 1, 273.
- Nigidius*, herba, G. 1, 120.
- Ovidius*, Ardea, A. 7, 412; names of months, G. 1, 43.

- Philochorus*, Pelasgi, A. 8, 600.  
*Philostephanus*, Trinacia, A. 1, 196.  
*Piso*, Pilumnus, A. 10, 76.  
*Plinius*, intempestae, A. 10, 184; junior, A. 6, 304; lyciscae, B. 3, 18; sucinum, A. 8, 402.  
*Postumius*, Baiae, A. 9, 707.  
*Sallustius*, magalia, A. 1, 421; senatores, A. 5, 758.  
*Saufeius*, Aborigines, Cascei, Latium, A. 1, 6.  
*Seneca*, Abatos, Philos, A. 6, 154.  
*Statius Tullianus*, Camilla, A. 11, 543.  
*Thukydides*, Italia, A. 8, 328.  
*Varro*, amoenus, A. 5, 374; ara, 4, 219; arena, A. 1, 172; Aventinus, A. 7, 657; Campania, A. 3, 334; candelabrum, A. 2, 225; carceres, A. 5, 145; cernuli, A. 10, 894; curculo, G. 1, 186; delubrum, A. 2, 225; faunos, G. 1, 11; focus, A. 11, 21; frenos, A. 8, 230; germanus, A. 5, 412; harena, A. 1, 172; junior, A. 5, 409; 6, 304; Latium, A. 8, 322; latrones, A. 12, 7; Libya, A. 1, 22; Oenotria, A. 1, 532; Palatinus, A. 8, 51; palla, A. 1, 648; proceres, A. 1, 740; pronuba, A. 4, 166; senior, A. 5, 409; sparus, A. 11, 682; testudo, A. 1, 505; valvae, A. 1, 449; Varro, A. 11, 473; vates, A. 3, 443; vestibulum, A. 6, 273.  
*Verrius Flaccus*, juniperi, B. 7, 53.  
*Vitruvius*, aditus, ostium, A. 6, 43.

XI. Sometimes we find Servius attributing to earlier writers opinions which they apparently did not hold. Unless it be supposed that Varro in his voluminous writings may have preferred different etymologies for the same word in different places, we must infer that he has been misrepresented at least two or three times.

*amoenus*.—Servius says, ad Aen. 6, 638, that Varro explained amoena ‘quasi amunia.’

Isidore, or. XIV 9, 33, makes Varro derive amoena from amare.

*Latium*.—Serv. ad Aen. 8, 322, Varro autem Latium dici putat, quod latet Italia inter praecipitia Alpium et Apennini.

Varro, L. L. V 32, says Apulia and Latium are named ‘ab hominibus.’

*vates*.—Serv. ad Aen. 3, 443, *vates a vi mentis appellatos,*  
Varro auctor est.

Varro, L. L. VII 36, *antiqui poetas Vates appellabant a versibus viendis.*

*ostium*.—Serv. ad Aen. 6, 43, *nam Vitruvius qui de architectonica scripsit, ostium dicit per quod ab aliquo arcemur ingressu ab obstante dictum.*

To use Thilo's words, *falso Servius ostium, etc.' Vitruvio tribuit.*

## II.—FALSE AND POPULAR ETYMOLOGIES.

The great value of Servius' etymological notes is apparent to every reader of his commentary. There are, of course, many derivations offered which are no longer accepted, but many of the words which he attempts to explain still defy certain analysis, and in some of the cases where he offers two optional etymologies for the same word each of these has its supporters at the present day. In the following pages an attempt is made to collect all his etymologies which may be confidently rejected. It is hardly necessary to disclaim any pretence to completeness of treatment where completeness of treatment is practically impossible. At the same time this paper professes to contain all Servius' etymologies (excluding proper names) which, according to the highest and most recent authorities, are no longer tenable. One word of explanation should be added. In cases where Servius offers two optional etymologies of the same word both are regularly quoted, often without comment. Large as the following list is, it might have been much larger, had it included all the unnecessary derivations of Latin words from Greek, cases, *i. e.*, where the Latin word is at most cognate with the Greek, not derived from it. In many cases Servius' statements as to the exact relation between two cognate Latin words do not agree with modern views. These too are regularly omitted, though one or two extreme examples have been retained: *fores*, Aen. 1, 449 (*quae foras aperiuntur*); *fundus*, G. 2, 468 (*rerum omnium fundamentum*).

As often as one of Servius' more remarkable etymologies has been found in an earlier writer the passage is added below,

but in no case is it definitely stated that he borrowed his note from this source. It is somewhat surprising to find how few of these appear in the extant works of his predecessors and how many of them recur in Isidore, for whom no etymology was too grotesque. It is hard to imagine that Servius is himself responsible for all these ingenious explanations. Whether Isidore drew directly upon Servius, as Thilo thinks, or upon Servius' sources, as Nettleship maintains, he doubtless preserves many derivations that were offered by Servius' predecessors.

Such works as Palmer's *Folk Etymology*, Andresen's *Deutsche Volksetymologie*, and Keller's *Lateinische Volksetymologie* deal chiefly with Folk Etymology in the narrower sense of the term: where the form of a word is affected by false derivation or mistaken analogy, or where the significance is warped and perverted from a false relationship being assumed. Even in this narrow sense of the term our commentary furnishes several examples of Folk Etymology. Thus Servius, on Aen. 1, 172, prefers the derivation 'arena ab ariditate' to 'harena ab haerendo', where Varro left an option and an optional spelling. The Sabine 'fasena' shows that the initial 'h' is etymologically correct\*. On G. 1, 57, he says that the old derivation of 'tus' ( $\alpha\pi\delta\tau\omega\theta\epsilon\iota\omega$ ) led to the spelling 'thus'. Cases of perverted meaning due to mistaken analogy are more numerous: see especially the notes on gurgulio, indigetes, latrones, orichalcum, and postumus, quoted in the following pages. For the words indigetes and latrones Servius himself distinctly mentions popular etymologies; with these may be compared the comment on Aen 6, 392: *sane Alciden volunt quidam  $\alpha\pi\delta\tau\bar{\eta}\varsigma\alpha\lambda\bar{\zeta}\varsigma$  dictum, id est a virtute: quod non procedit, quia a prima aetate hoc nomen habuit ab Alcaeо, patre Amphitryonis. et scimus agnomina ab accidentibus dari.*

**ADOREA**, *Aen. 10, 677*, 'Turnus adoro' *id est juxta veteres, qui adorare adloqui dicebant: nam ideo et adorea laus bellica, quod omnes eum cum gratulatione adloquebantur, qui in bellis fortiter fecit.*

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\*Corseon, Vol. I p. 102.

**AESCUS**, G. 2, 291, ab esu dicta.

**AMELLUS**, G. 4, 278, Mella fluvius Galliae est, juxta quem haec herba plurima nascitur; unde et amella dicitur.

Servius' explanation seems to have been suggested by Vergil's line, 'et curva legunt prope flumina Mellae'. See Wharton, *Etyma Latina*, p. 4, "amellus starwort: Gaulish for \*ampellos 'loved by bees', fr. \*ampis bee (M spelt am, and p disappearing in Celtic: see Stokes, B. B. 9, 194), cf. OHG. impi and ēμπiς gnat?"

**AMINNEUM**, G. 2, 97, aminneum vinum dictum est quasi sine minio, id est rubore; nam album est. *et aliter: Amineos Aristoteles in politiis hoc scribit Thessalos fuisse, qui suae regionis vites in Italiam transtulerint, atque illis inde nomen inpositum.*

**AMOENUS**, Aen. 6, 638, amoena autem quae solum amorem praestant, vel ut supra (ad Aen. 5, 374, sc.) diximus, quasi amunia, hoc est sine fructu, ut Varro et Carminius docent.

Paulus, p. 2, says 'amoena dicta sunt loca, quae ad se amanda adlicant'. Isidore makes Verrius Flaccus derive 'amoenus' from 'munus', Varro from 'amare'; orig. XIV 9, 33: 'amoena loca dicta Varro ait eo quod solum amorem praestent et ad amanda adlicant: Verrius Flaccus, quod sine munere sint, nec quicquam in his officii, quasi amunia, id est sine fructu etc'.

**ANCILE**, Aen. 8, 664, ancile autem dicitur aut quasi undique circumcisum, aut quasi ἀμφίχειλον, id est undique labrum habens.

**ANNUS**, Aen. 1, 269, annus autem dictus quasi anus, id est anulus, quod in se redeat, . . . vel ἀπὸ τοῦ ἀνανεῦσθαι, id est ab innovatione.

**ANTARIUM**, Aen. 11, 156, sane hoc bellum 'antarium' vocari solitum, quod sit ante urbem, quasi ante aras.

**APRICUS**, Aen. 6, 312, quasi ἀτερ φρίξης, id est sine frigore ut diximus supra (ad Aen. 5, 128, sc.)

cf. Paul. p. 2, apricum locum a sole apertum a Graeco vocabulo φρίξη appellatum, quasi ἀφρίξης, id est sine horrore, videlicet frigoris, unde etiam putatur et Africa appellari.

**AEA**, Aen. 2, 515, dicitur a precibus, quas Graeci ἀρᾶς dicunt.

*Aen. 4, 219, veteres aras ‘asas’ dicebant; postea inmutata littera ‘s’ in ‘r’ ‘aras’ dixerunt, sicut Valesios Valerios, Fusios Furios: quod Varro rerum divinarum in libro quinto plenius narrat.*

**ARDEA**, Aen. 7, 412, sciendum tamen ardeam *avem* *χατ' ἀντίφραστην* dictam, quod brevitate pennarum altius non volat.

G. 1, 364, ardea dicta quasi ardua.

**ASYLUM**, Aen. 2, 761, dictum ‘asylum’ quasi ‘asyrum’. *alii ‘asylum’ ideo dictum, quod nullus inde tolleretur, id est quod συλλασθαι, hoc est abripi, nullus inde poterat.*

Aen. 8, 342, templum misericordiae, . . . unde nullus posset abduci.

**ATRIUM**, Aen. 1, 726, ibi et culina erat: unde et atrium dictum est; atrum enim erat ex fumo. *alii dicunt Atriam Etruriae civitatem fuisse, quae domos amplis vestibulis habebat: quae cum Romani imitarentur atria appellaverunt.*

**AUGURIUM**, Aen. 5, 523, dictum quasi ‘avigerium’, id est quod aves gerunt.

The same derivation is given ad Aen. 1, 393; 1, 397; 1, 398, 2, 702; 3, 89; 6, 198.

cf. Paul. p. 2, augur ab avibus gerendoque dictus, quia per eum avium gestus edicitur; sive ab avium garritu, unde et augurium.

**BELLUM**, Aen. 1, 22, *χατὰ ἀντίφραστην*, a nulla re bella.

cf. Charis. p. 276, 15 K. antiphrasis . . . ut bellum dicitur, quod minime sit bellum.

Donat. ars gram. p. 402, 4 K. ut bellum, hoc est minime bellum.

**BIDENTES**, Aen. 4, 57, ‘bidentes’ autem dictae sunt quasi biennes, quia neque minores, neque maiores licebat hostias dare. sunt etiam in ovibus duo eminentiores dentes inter octo, qui non nisi circa bimatum apparent.

Aen. 6, 39, ‘bidentes’ autem ut diximus supra oves sunt circa bimatum, habentes duos dentes eminentiores.

Servius here combines two different derivations. The derivation from ‘annus’ is mentioned by Aulus Gellius, who

devotes a whole chapter to the word ‘bidentes’, and approved by Nonius Marcellus.

cf. Gell. XVI 6, 13, scriptum invenimus in commentariis quibusdam ad jus pontificum pertinentibus, ‘bidennes’ primo dictas, ‘d’ littera inmissa, quasi ‘biennes’, tum longo usu loquendi corruptam vocem esse et ex ‘bidennibus’ ‘bidentes’ factum, quoniam id videbatur esse dictu facilius leniusque.

Non. Marc. Lib. 1, p. 53 M. bidentes qui existimant ob eam causam oves a Vergilio dictas quod duos dentes habeant, pessime a vitio intellegunt. . . . . et melius intellegi potest, si *bidennis* quasi biennis dixeris auctoritate.

**BRUMA**, Aen. 2, 472, dicta . . . quasi βραχὺ ἡμέρα, id est brevis dies.

*G. 1, 211, bruma dicta a brevioribus diebus.*

**BURIS**, G. 1, 170, quasi βοῦς ωρά, quod sit in similitudinem caudae bovis. alii . . . : *buris enim ut curvetur, ante igni domatur, id est amburitur. . . . . Varro ait totum burim indici ab urbe.*

**CADAVER**, Aen. 6, 481, caduci . . . a cadendo; unde et *cadaver* dicta.

Aen. 8, 264, *cadaver* est corpus nondum sepultum, dictum *cadaver* quod caret honore sepulturee.

*Aen. 11, 143, sane haec corpora sive proici jubebantur a cadendo, sive quod sepultura carebant ‘cadavera’ dicta.*

**CAESARIES**, Aen. 1, 590; 8, 659, a caedendo dicta.

**CALAMISTRUM**, Aen. 12, 100, acus maior, quae calefacta et adhibita intorqueat capillos.

cf. Varr. L.L. V 129, *calamistrum*, quod his calfactis in cinere capillus ornatur.

**CALCULUS**, G. 2, 180, dictus, quod sine molestia sui brevitate calcetur.

**CARCER**, Aen. 1, 54, dictus quasi *arcer* ab *arcendo*. G. 3, 104, ab *arcendo* dictus.

*Aen. 5, 145, ‘carceres’ quasi ‘arceres’ secundum Varronem.*

cf. Varr. L.L. V 151, *carcer* a *coercendo*. V 153, *carceres dicti*, quod *coercentur equi*.

Varro at least attempted to account for the initial 'c'. To Servius no such explanation would seem necessary.  
See CAULAE.

CASSES, CASSUS, *Aen.* 2, 85, *cassum est quasi quassum et nihil continens; nam et vas quassum, quod humorem in se non continet et est vacuum. unde et retia casses, quod multum in se vacui habeant.* *Aen.* 11, 104, 'cassis' vacuis: unde et retia casses dicimus, et vestimenta araneorum casses dicuntur.

cf. Non. p. 45, 9 M. cassum veteres inane posuerunt. Et arbitrandum est eius verbi proprietatem magis ab aranearum cassibus dictam, quod sint leves et nullius ponderis, non, ut quibusdam videtur, quasi quassum.

CASTOR, G. 1, 58, castores autem a castrando dicti sunt.

O. Keller, *Lateinische Volksetymologie und Verwandtes*, p. 285, derives *castrare* from *castor*, citing an ancient belief (Cic. Ovid. Plin. Juven. Apulej.) concerning the beaver. 'Also *castrare aliquem* heisst einen nach Biberart behandeln, seine ὄρχεις zerstoeren'.

CASTRA, *Aen.* 3, 519, dicta autem 'castra' quasi casta, vel quod illic castraretur libido: nam nunquam his intererat mulier.

CATUS, *Aen.* 1, 423, id est ingeniosus ἀπὸ τοῦ καίσθαι.

cf. Donat. ad Ter. Andr. V 2, 14, catus: callidus, doctus, ardens, παρὰ τὸ καίστιν. unde Cato dictus. ingeniorum enim igneus vigor esse videtur.

CAULAE, *Aen.* 9, 59, 'caulas' munita et saepa ovium. est enim Graecum nomen 'c' detracto: nam Graeci αὐλὰς vocant animalium receptacula.

Servius evidently means to connect 'caulas' and αὐλὰς etymologically, not merely to point out an interesting coincidence in form. That the initial 'c' in the Latin word presented no serious difficulty to him may be inferred from his explanation of CAULON, *Aen.* 3, 553, 'Aulon mons est Calabriae, etc.', and the comments on CORTINA, *Aen.* 3, 92, and CARCER, *Aen.* 1, 54; 5, 145.

**CEDRIA**, Aen. 6, 180, cedria dicta est quasi καυμένης δρυδὸς ὑγρὸν,  
id est arboris umor ardentis.

Aen. 7, 178, 'e cedro'. unde et cedria.

**CERNULUS, CERNUUS**, Aen. 10, 894, cernuus equus dicitur, qui  
cadit in faciem, quasi in eam partem cadens qua cernimus:  
unde et pueri quos in ludis videmus ea parte, qua cernunt,  
stantes, cernuli vocantur, ut etiam Varro in ludis thea-  
tralibus docet.

cf. Non. p. 21, 2 M., cernuus dicitur proprie inclinatus,  
quasi quod terram cernat.

**CHELYDRUS**, G. 3, 415, 'chelydri' dicti quasi chersydrī, qui et  
in aquis et in terris morantur: nam χελώνη dicimus terram,  
aquam vero θάλασσαν.

**CIRCENSES**, Aen. 8, 636, circenses dicti vel a circuitu, vel quod  
ubi nunc metae sunt, olim gladii ponebantur, quos cir-  
cumibant. dicti autem circenses ab ensibus, circa quos  
currebant.

G. 3, 18, circenses dicti sunt, quia exhibebantur in cir-  
citu ensibus positis; licet alii a circumeundo dicant  
circenses vocari.

**CIRCUMVOLAT**, Aen. 3, 233, aut circum praedam volat tuncis  
pedibus: aut intra volam amplectitur praedam: unde et  
involare etc. See VOLANDO.

**CLARIGATIO**, A. 9, 52, a claritate vocis.

A. 10, 14, aut a clara voce qua utebatur pater patratus, aut  
a κλήρῳ, hoc est sorte.

**CLASSIS**, A. 1, 39, dicta est ἀπὸ τῶν καλων, id est a lignis. So  
A. 6, 1.

**CLIENS**, A. 6, 609, si enim clientes quasi colentes sunt etc.

**CORTINA**, A. 3, 92, dicitur autem cortina, vel quod Apollinis  
tripos corio Pythonis tectus est, vel quod certa illinc  
responsa funduntur, quasi certina, vel quod est verius,  
quia cor illic vatis tenetur. *alii cortinam quasi ortinam  
tradunt, quod inde vox oriatur.*

A. 6, 347, cortina dicta est aut quod cor teneat, aut quod tripus saeptus erat corio serpentis, ut diximus supra: aut certe secundum Graecam etymologiam ὅτι τὴν χόρην τείνει ἡτοι τινάσσει, id est quod extendit puellam, ut ‘maiorque videri’.

CUNABULA, Buc. 4, 23, lectuli in quibus infantes jacere consueverunt: vel loca, in quibus nascuntur, quasi cynabula; nam κύειν est Graece niti.

CURA, A. 1, 208; 4, 1, cura dicta ab eo quod cor urat.

cf. Varr. L.L. VI 46, cura quod cor urat.

Paul. p. 35, cura dicta est, quasi coreda, vel quia cor urat.

CURCULIO, G. 1, 186, Varro ait hoc nomen per antistoechon dictum, quasi gurgulio, quoniam paene nihil est nisi guttur.

DEFRUTUM, G. 2, 93, dictum, quod defraudatur et quasi fraudem patitur.

DELUBRUM, A. 2, 225, delubrum dicitur quod uno tecto plura complectitur numina, quia uno tecto diluitur, . . . alii, ut Cincius, dicunt, delubrum esse locum ante templum, ubi aqua currit, a diluendo (*a deluendo*, Nettleship, Contrib. p. 429.)

On A. 4, 56, a similar explanation is given with this addition: aut certe simulacrum ligneum delubrum dicimus, a libro, hoc est raso ligno factum, quod Graece ξύλον dicitur.

Daniel's Servius on A. 2, 225, attributes this explanation ‘a deliberatione corticis’ to Masurius Sabinus, and quotes another from Varro, ‘*rerum divinarum libro* † XIX’: *aut in quo loco dei dicatum sit simulacrum, ut (sicut) in quo figunt candelam, candelabrum appellant, sic in quo deum ponunt, delubrum dicant.*

Nettleship, *Lectures and Essays*, p. 239, has compared two parallel passages in Macrobius and Paulus, and suggests a possible inference as to the source of Servius' information. ‘Macrobius (3, 4, 3) has one note, Paulus, p. 73, has another, on this word. But the substance of both notes is combined by Servius on Aen. 2, 225. Paulus says ‘delubrum dicebant

fustem delibratum, hoc est decorticatum, quem venerabantur pro deo'. Servius not only gives this explanation, but also those quoted in Macrobius from Varro's *Rerum Divinarum*; and much the same comment recurs, with an addition, in Servius on Aen. 4, 56. The impression left is that both Macrobius and Servius were copying from an article in Verrius Flaccus, of which only a short extract has survived in the epitome of Paulus."

**DEUS**, A. 12, 139, nam quod graece  $\delta\acute{\epsilon}\nu\varsigma$ , latine timor vocatur, inde deus dictus est, quod omnis religio sit timoris.

cf. Paul. p. 50, deus dictus, quod ei nihil desit, . . . sive a Graeco  $\delta\acute{\epsilon}\nu\varsigma$  quod significat metum, eo quod hominibus metus sit.

**DIRA**, A. 4, 453, dira enim deorum ira est.

A. 3, 235, Sabini et Umbri, quae nos mala, dira appellant.

cf. Paul. p. 49, dirus, dei ira natus.

Non. Marc. p. 30, 14 M. dirum . . quasi deorum ira inmissum.

**EBUR**, A. 1, 592, ebur a barro dictum, id est elephanto.

**EXTUDERAT**, A. 8, 665, studiose fecerat.

**FATISCUNT**, A. 1, 123, fatiscunt abundanter aperiuntur; 'fatim' enim abundanter dicimus, unde et ad fatim, hiscere autem aperiri.

**FERA**, A. 1, 215, feras dicimus aut quod omni corpore feruntur, aut quod naturali utuntur libertate et pro desiderio suo feruntur. So A. 2, 51.

**FLAGELLA**, G. 2, 299, dicuntur summae arborum partes, ab eo quod ventorum crebros sustinent fatus.

cf. Varr. R. R. 1, 31, 3, neque ex se potest eiicere vitem, quam vocant minorem flagellum, maiorem etiam unde uvae nascuntur, palmam. prior, litera una mutata, declinata a venti flatu, similiter flabellum ac flagellum.

**FLAGRANTIA**, A. 1, 436, quotiens incendium significatur, quod flatu alitur, per 'l' dicimus, quotiens odor, qui fracta specie major est, per 'r' dicimus.

**FLAMINES**, A. 8, 664; 10, 270, a filo quo utebantur, flamines dicti sunt quasi filamines.

cf. Varr. L.L. V 84, quod . . . caput cinctum habebant filo, flamines dicti.

Paul. p. 62, Flamen Dialis dictus, quod filo assidue veletur; indeque appellatur flamen, quasi filamen.

Varro's explanation of this word is now generally rejected, though De Vit says it is confirmed by an inscription 'ap. Gruter. 227, 6'.

**FOEDUS**, A. 1, 62, dictum vel a fetialibus, id est sacerdotibus per quos fiunt foedera, vel a porca foede, hoc est lapidibus occisa, ut ipse 'et caesa jungabant foedera porca'.

The same explanation is given on Aen. 8, 641 and Aen. 12, 109. On Aen. 8, 641 Daniel's Servius adds: Cicero foedera a fide putat dicta. On Aen. 4, 242 we have 'fetales a foedere'.

cf. Paul. p. 59, foedus appellatum ab eo, quod in pacis- cendo foede hostia necaretur. Virgilius: 'et caesa jungabant foedera porca'. Vel quia in foedere inter- ponatur fides.

**FORMICA**, A. 4, 402, sane 'formica' dicta est ab eo, quod ore micas ferat.

**FORMOSUS**, A. 1, 359, formosus a forma, ut a specie speciosus etc.

A. 8, 453, nam forvum est calidum: unde et formosos dici- mus quibus calor sanguinis ex rubore pulchritudinem creat.

cf. Paul. p. 59, Forma significat modo faciem cuiusque rei, modo calidam, ut, quum exta, quae dantur, deforma appellantur. Et Cato ait de quodam aedificio aestate frigido, hieme formido.

**FORES**, A. 1, 449, fores proprie dicuntur quae foras aperiuntur, sicut apud veteres fuit.

**FORTUITUS**, A. 6, 179, sane 'fortuitus' ab eundo est et a for- tunae compositum.

**FRAGRANTIA**, *vide FLAGRANTIA*.

**F**RATRIA, A. 7, 286, Argos dipsion . . . , apud quos erat magna societas inter eos qui uno puteo utebantur: unde et fratrias dixerunt ἀπὸ τοῦ φρέατος.

**F**RENOS, A. 8, 230, nam et frendere significat dentibus frangere . . . et Varro frenos hinc putat dictos.

**F**UNDUS, G. 2, 468, fundus dicitur ab eo, quod sit rerum omnium fundamentum.

**F**UNUS, A. 1, 727, funera dicuntur, quod funes incensos mortuis praeferebant. So on A. 6, 224, and A. 11, 143, where another explanation is offered: *alii a fungendo, quod eo supremo in eo qui decessit, officio fungimur, vel quod hi qui mortui sunt 'vita functi' dicuntur.*

cf. Donat. ad Ter. Andr. 1, 1, 88: 'in funus': in ipsum officium aut in pompam exsequiarum: quod a funeralibus dictum est et uncis et cuneis candelabrorum, quibus delibuti funes cerei fomites infiguntur.

**F**UR, **F**URTUM, A. 2, 18, nam et furtum ideo dicitur, quod magis per tenebras admittatur; unde fures qui quasi per furvum tempus, hoc est nigrum, aliquid subripiunt. So A. 9, 348.

G. 3, 407, fur autem a furvo dictus est, . . . aut certe a Graeco venit; nam fur φύρ vocatur.

The derivation of 'fur' from 'furvum' is attributed to Varro (in XIV rerum divinarum libro) by Gellius, 1, 18, 4; to Varro (rerum humanarum lib. XIV.) by Nonius, p. 50, 9 M. Gellius himself explains 'fur' as the Latin representative of φύρ.

**F**URCILLAE, G. 2, 389, nam 'cillere' est movere, unde et furcillae dictae sunt, quibus frumenta cillentur.

**H**ARENA, A. 1, 172, quaeritur, habeat necne nomen hoc adspirationem. Et Varro sic definit si ab ariditate dicitur non habet, si ab haerendo, ut in fabricis videmus, habet. melior tamen est superior etymologia.

**H**EROAS, B. 4, 35, quidam a terra dictos volunt, quod terra ἔρα dicta sit, unde initio nati creduntur homines, qui nomen a matre traxerunt.

**INCLITA**, A. 6, 781, inclita Graecum est: nam *κλυτόν* gloriosum dicunt.

cf. Paul. p. 39, clutum Graeci *κλυτόν* dicunt. Unde accepta praepositione fit inclitus.

**INDIGENAE**, A. 8, 314; 8, 328, id est inde geniti, *αὐτόχθονες*.

**INDIGETES**, A. 12, 794, indigetes dii dupli ratione dicuntur: vel secundum Lucretium, quod nullius rei egeant, qui ait (II, 650 sc.) ‘nihil indiga curae’ . . . vel certe indigetes sunt dii ex hominibus facti, et dicti indigetes quasi in diis agentes. The fuller version adds: *vel quod nos deorum indigeamus . . . , alii patrios deos indigetes dici debere tradunt, alii ab invocatione indigetes dictos volunt, quod ‘indigeto’ est precor et invoco*.

G. 1, 498, indigetes proprie sunt dii ex hominibus facti, quasi in diis agentes, abusive omnes generaliter, quasi nullius rei egentes.

An incorrect form *Indgens* appears in a Pompeian inscription, *C. I. L. Vol. 1, p. 283*, upon which the editor remarks: ‘*Indgens* pro *indiges* hoc solo loco reperitur, ni fallor ex fabrili errato’.

**INFERIAE**, A. 10, 519; 11, 81, inferiae sunt sacra mortuorum, quod inferis solvuntur.

**INSERTAS**, A. 3, 152, aut clatratas; aut non seratas, ut sit quasi insertas id est non clausas, et dictum quomodo . . . ‘*conpostus*’ pro ‘*compositus*’ . . . *vel ‘insertas fenestras’ quas lumine suo luna inseruerat, ab inserendo, quod se per rimas insereret*.

**INSTAURATA**, A. 2, 15, ‘*instar*’ autem est ad similitudinem: unde non restaurata sed instaurata dicuntur aedificia ad antiquam similitudinem facta.

cf. Paul. p. 79, instaurari ab *instar* dictum, cum aliquid ad pristinam similitudinem reficitur.

Macrobi. Sat. I 11, 5, . . . isque *instauratius* dictus est, . . . a redintegratione, ut Varroni placet, qui *instaurare* ait esse *instar* novare.

'Instaurare' may be cognate with 'instar', but is hardly derived from it.

**INVOLARE**, A. 3, 233; G. 2, 88, involare dicimus intra volam tenere. See VOLANDO.

**IRRITUM**, A. 7, 421, in cassum id est in irritum: incassum autem tractum est a cassibus, id est a retibus.

**JUBAR**, A. 4, 130, proprie 'jubar' lucifer dicitur, quod juba lucis effundit: est autem lucifer interdum Iovis: *nam et antiqui 'jubar' quasi 'juvar' dicebant.*

**JUNIPER**, B. 7, 53, Verrius Flaccus juniperum juvenem pirum ait.

**ΛΑΟΙ**, G. 1, 63, nam et Graece populi λαοὶ dicuntur a lapidibus.

The resemblance between λαοὶ people and λαὸς stone is implied in Hom. Il. XXIV 611, λαοὺς δὲ λίθους ποίησε Κρονίων, and Pindar explains the word from the legend of Deucalion, O. 9, 66, χτισσάσθαν λίθινον γόνον. Λαοὶ δὲ δύνμασθεν.

**LATEX**, A. 1, 686, proprie aqua est ab eo quod intra terrae venas lateat.

This derivation is accepted by Stowasser, *Dunkle Woerter*, p. 5, 'Richtig schon Isidor XIII 20, latex proprie liquor fontis, quod in terra lateat'. It is surely better to regard latex as the Latin representative of λάταξ, with which it is sound for sound identical.

**LATRONES**, A. 12, 7, est Graecum; nam λατρεῦει dicunt obsequi et servire mercede, unde latrones vocantur conducti milites. Varro tamen dicit, hoc nomen posse habere etiam Latinam etymologiam, ut latrones dicti sint quasi laterones, quod circa latera regum sunt, quos nunc satellites vocant. *latrones, ab latendo.*

The same three derivations are mentioned by Varro, *L. L.* VII 52.

cf. Paul. p. 85, Latrones antiqui eos dicebant, qui conducti militabant, ἀπὸ τῆς λατρείας. At nunc viarum obsessores dicuntur, quod a latere adoriantur, vel quod latenter insidiantur.

**LEGUMEN**, G. 1, 74, dicitur quod manu legatur nec sectionem requirat.

G. 1, 199, ‘manu legeret’; hinc quidam volunt dictum legumen.

**LITUS**, A. 2, 557, quod autem Donatus dicit, ‘litus’ locum esse ante aras, a litando dictum; *vel quod lituo illud spatium designatur*, ratione caret: nam a litando ‘li’ brevis est, et stare non potest versus.

A. 5, 163, ‘litus’ est omne quod aqua adluitur.

cf. Sueton. reliqu. p. 244, 5 Reiffers., litus, quidquid aqua adluitur.

**LUCUS**, A. 1, 22, lucus a non lucendo.

A. 1, 441, ‘lucus’ autem dicitur quod non luceat, non quod sint ibi lumina causa religionis, ut quidam volunt.

cf. Quintil. 1, 6, 84 etiamne a contrariis aliqua sinemus trahi, ut ‘lucus’, quia umbra opacus parum luceat, et ‘ludus’, quia sit longissime a lusu, etc.

Charis. p. 276, 15 K., antiphrasis . . . ut bellum . . . et lucus, quod minime luceat.

Diomed. p. 462, 15 K., antiphrasis . . . ut bellum . . . et lucus, quod minime luceat.

**LUGENTES** (campi), A. 6, 441, quasi ‘lucis egentes’.

**LUSTRUM**, A. 1, 607, aut ‘lustrabant’ inumbrabant, unde lustra et ferarum cubilia et lupanaria per contrarium dicimus, quia parum inlustrantur.

**MACTARE**, A. 4, 57, ‘mactant’ verbum sacrorum, *κατ’ εὐφημισμὸν* dictum, ut adolere, nam ‘mactare’ proprie est ‘magis augere’.

cf. Paul. p. 90, mactus magis auctus.

Sueton. reliqu. p. 275 R. mactatum autem quasi magis auctum,

Non. p. 341, 16, mactare est magis augere.

**MAGMENTUM**, A. 4, 57, *quasi maius augmentum*.

cf. Paul. p. 91, magmentatum\*, magis augmentatum.

**MALUS**, A. 5, 487, dictus est, vel quia habet instar mali in summitate, vel quia quasi quibusdam malis ligneis cingitur, quorum volubilitate vela facilius elevantur.

**MANES**, A. 1, 139, ‘manum’ enim antiqui bonum dicebant, . . . unde . . . per antiphrasin ‘manes’ inferi, quia non sint boni.

On Aen. 3, 63, the explanation *χωτὰ ἀντίφραστι* is repeated, and another mentioned: alii manes a manando dictos intellegunt: nam animabus plena sunt loca inter lunarem et terrenum circulum, unde et defluunt.

cf. Paul. p. 87, inferi di manes, ut subpliciter appellati bono essent, et in carmine Saliari Cerus manus intellegitur creator bonus. cf. Fest. Qu. VIII 38; Paul. p. 131.

Paul. p. 149, Manes di ab auguribus vocabantur, quod eos per omnia manare credebant, eosque deos superos atque inferos dicebant.

**MEDIUS FIDIUS**, A. 8, 275, ‘communem deum’ inter deos atque homines: unde medius fidius dictus.

A. 4, 204, ut Sallustius ‘quam medius fidius veram licet mecum recognoscas’: *id est sis dictis medius: fidius id est Διὸς υἱός, Iovis filius, id est Hercules, medium dixit testem.*

cf. Paul. p. 131, Medius fidius conpositum videtur et significare Iovis filius, id est Hercules, quod Iovem Graece Διός et nos Iovem, ac fidium pro filio, quod saepe antea pro L littera D utebantur. Quidam existimant jusjurandum esse per divi fidem: quidam per diurni temporis, id est diei fidem.

**MUSTELA**, A. 2, 468; 9, 744, ‘telum’ dictum a longitudine: unde et mustela dicuntur, quasi mus longus.

**OPPETERE**, A. 1, 96, ore terram petere, id est mori.

**ORICHALCUM**, A. 12, 87, quod et splendorem auri et aeris duritiam possideret.

cf. Paul. p. 7, aurichalcum vel orichalcum quidam putant conpositum ex aere et auro, sive quod colorem habeat

aureum. Orichalcum sane dicitur, quia in montuosis locis invenitur. Mons etenim Graece ὄρος appellatur.

**OSCILLA**, G. 2, 389, dicta sunt ab eo, quod in his cillerentur, id est moverentur ora: nam ‘cillere’ est movere. *oscilla autem dicta, sive quoniam capita et ora hostium in summis perticis figebantur, sive quia hunc lusum Osci dicuntur frequenter exercuisse et rem per Italiam sparsisse.*

**OSTIUM**, A. 6, 43, nam Vitruvius qui de architectonica scripsit, ostium dicit per quod ab aliquo arcemur ingressu ab obstanto dictum, aditum ab adeundo, per quem ingredimur. “Falso Servius ‘ostium . . . ingredimur’ Vitruvio tribuit”; Thilo.

**PAGANUS**, G. 2, 382, ‘pagi’ ἀπὸ τῶν πηγῶν, i. e. a fontibus, circa quos villaes consueverant condi: unde et pagani dicti sunt, quasi ex uno fonte potantes.

cf. Paul. p. 121, pagani a pagis dicti. pagi dicti a fontibus quod eadem aqua uterentur. Aquae enim lingua Dorica παγάι appellantur.

**PALAEASTRA**, G. 2, 531, vel ἀπὸ τῆς πάλης, id est a luctatione, vel ἀπὸ τοῦ πάλλετον, hoc est a motu urnae, nam ducti sorte luctantur.

On *Aen.* 8, 138, the fuller version tells the story of the Arcadian princess Palaestra, who disclosed to Mercury the nature of her brothers' athletic contests, for which reason all wrestling was known by her name.

**PASSUM**, G. 2, 93, dicitur a patiendo; nam decoquitur mustum et inde fit passum.

cf. Non. p. 551, 22, Varro de vita populi Romani lib. I: passam nominabant, si in vindemia uvam diutius coctam legerent eamque passi essent in sole aduri.

**PAUSIA**, G. 2, 86, a paviendo dicta, id est tundendo; aliter enim ex se oleum non facit.

**PECUS**, A. 1, 435, *a pascendo*.

**PERNIX**, G. 3, 230, a pernitendo tractum est.

It seems much better, with Vanicek and Wharton, to derive pernix from perna, ‘strong in the ham’. For term.

cf. fel-ix. In the old etymology it is hard to see what becomes of the 't' of nitor.

POLLINCTORES, A. 9, 485, *qui mortuis os polline oblinebant.*

PORRICIAM, A. 5, 238, *id est porro iaciam.*

cf. Paul. p. 273, *poriciam porro iaciam.*

POSTUMUS, A. 6, 763, *postumus est post humationem parentis creatus.*

cf. Varr. L. L. 9, 60, *postumus . . . post patris mortem natus.*

Fest. Qu. XII 8, p. 306, *postumus cognominatur post patris mortem natus.*

Caesellius Vindex ap. Gell. II 16, 5, 'postuma proles' non eum significat, qui patre mortuo, sed qui postremo loco natus est sicuti Silvius, qui Aenea iam sene tardo seroque partu est editus.

PRECIAE, G. 2, 95, *quasi praecoquae, quod ante alias coquantur.*

PROCUL, A. 3, 13, 'procul' est *quasi porro ab oculis.*

A. 6, 10, *procul enim et quod prae oculis est, et quod porro ab oculis.*

PRUNA, A. 11, 788, *a perurendo dicta est.*

cf. Paul. p. 283, *pruina dicta, quod fruges ac virgulta perurat.*

RECINUS, A. 1, 282, *recinus autem dicitur ab eo, quod post tergum reicitur, quod vulgo maforte dicunt.*

cf. Varr. L. L. V 132, *ab reiciendo ricinium dictum.*

RURA, A. 1, 430, *Graece ἀρουρα dicuntur. aphaeresis ergo sermonem fecit Latinum.*

SANCIRE, A. 12, 200, 'Sancire' autem proprie est sanctum aliquid, id est consecratum facere fuso sanguine hostiae: et dictum sanctum, *quasi sanguine consecratum.*

SCOPULUS, A. 1, 180, *id est specula.*

A. 1, 45, *aut a speculando dictus, aut a tegimento navium ἀπὸ τοῦ σκεπάζειν.*

SCUTRA, G. 1, 110, . . . *scatebris bullitionibus. unde vulgo vasa, ubi calida solet fieri scutrae appellantur.*

SECURIS, A. 1, 292, *quasi semicuris.*

**SEGNIS**, A. 1, 423; 2, 374, id est sine igni. [Cf. the explanation of **CATUS** quoted above.]

This etymology is doubtful at best, and, unless Servius means only 'se igni', it is phonetically impossible. Stowasser, *Dunkle Woerter*, p. 10, quotes Isid. or. X 19 (*segnis aus se igne*) in support of his explanation of 'prospere'.

**SENATORES**, A. 5, 758, *senatores autem alii a senecta aetate, alii a sinendo dictos accipiunt.*

A. 1, 426, *legitur apud quosdam, Brutum eos qui se in eiciendis regibus iuvissent legisse in consilium, eumque ordinem senatum appellatum, quod una sensissent, . . . . alii senatum a senectute hominum, † quibi alliecterant, dictum volunt, qui apud Graecos γεροντια appellatur.*

**SEPULTUS**, A. 3, 41, 'sepulto' modo *mortuo vel jacenti* significat . . . ; nam sepultus est quasi sine pulsu. non enim hunc sepultum possumus dicere, cum sepultura non sit in hoc rite facta, sed fortuita sit obrutus terra.

cf. Donat. ad Ter. Andr. 1, 1, 101, *Sepulcrum τατ' ἀντίφαστον*, ut diximus, quod sine re pulcra sit: *an quod ibi sine pulsu sint, id est, mortui? . . . . sepulcrum enim a sepeliendo dictum.*

**SINISTRUM**, A. 2, 693, a sinendo dictum.

cf. Fest. Qu. XV 13, p. 502, *Sinistrae aves sinistrumque est †sinistimum auspicium, id quod sinat fieri.*

**SOLIUM**, A. 1, 506, dictum quasi solidum.

A. 7, 169, *secundum aliquos a soliditate dictum, secundum Asprum per antistoechon, quasi sodium a sedendo.*

**SPARUS**, A. 11, 682, Varro ait sparum telum missile, a piscibus ducta similitudine, qui spari vocantur. alii 'sparus' a spargendo dici putant.

cf. Paul. p. 489, *spara parvissimi generis iacula a sparando dicta.*

**STELLA**, A. 5, 42, poetice dixit: nam si stella a stando dictae sunt, non fugantur; semper enim fixae sunt praeter planetas.

**SUDUM**, A. 8, 529, est quasi sub udum, serenum post pluvias, ut ver sudum. *alii 'sudum' semiudum volunt dici, cum per nubes ad nos perveniat solis ictus non integer.*

**TELUM**, A. 2, 468, telum enim dicitur secundum Graecam etymologiam ἀπὸ τοῦ τηλόθεν, quidquid longe iaci potest. So on Aen. 8, 249; 9, 507; 9, 744.

cf. Fest. Qu. XVI 8, p. 556, Tela proprie dici videntur ea, quae missilia sunt, ex Graeco videlicet translato eorum nomine, quoniam illi τηλόθεν missa dicunt quae nos ennius†.

**TERRITORIUM**, A. 5, 755, dictum quasi terriborium tritum bubus et aratro.

cf. Varr. L. L. V 21, Terra dicta ab eo, ut Aelius scribit, quod teritur . . . . Territorium quod maxime teritur.

**TORUS**, Aen. 5, 388, 'torus' a tortis dictus est herbis. So on Aen. 2, 2; 1, 708.

cf. Non. 11, 11, Tororum et toralium designator est Varro de vita pop. Rom. lib. I: quod fronde lecticae struebantur, ex eo herba torta torum appellatum.

[cf., however, Varr. L.L. V 167 Torus a torvo, quod is in promptu.]

**TUMULTUS**, A. 2, 486; 8, 1, dictus quasi timor multus.

cf. Cic. Phil. VIII 1, 3, quid est enim aliud tumultus nisi perturbatio tanta, ut maior timor oriatur? unde etiam nomen ductum est tumultus.

**TUS**, G. 1, 57, sane 'tus' modo sine aspiratione dicimus; nam antiqui 'thus' dicebant ἀπὸ τοῦ θείου: quod dislicuit; tura enim a tundendo dicta esse voluerunt, a glebis tunsis, cum quibus dicitur fluens de arboribus coalescere.

cf. Charis. p. 75, 13 K., tus a tundendo sine adspiratione dicitur, quamvis Iulius Modestus ἀπὸ τοῦ θέου tractum dicat.

**URBS**, A. 1, 12, urbs dicta ab orbe, quod antiquae civitates in orbem fiebant; vel ab urvo, parte aratri, quo muri designabantur.

cf. Varr. L.L. V 143, quare et oppida, quae prius erant circumducta aratro, ab orbe et urvo urbes.

**URI**, G. 2, 374, dicti ‘uri’ ἀπὸ τῶν ὁρέων, id est a montibus.

**VATES**, A. 3, 443, vates a vi mentis appellatos, Varro auctor est.

cf. Varr. L.L. VII 36, antiqui poetas Vates appellabant a versibus viendis.

**VENENUM**, A. 1, 688, venenum dictum quod per venas eat.

A. 4, 2, quia per venas amor currit . . . sicut venenum.

**VERBENAE**, A. 12, 120, *quidam sane veris proximi herbas verbenas dicunt.*

*Buc. 8, 65, a viriditate verbenae appellantur.*

**VESTIBULUM**, A. 2, 469, vel quod ianuam vestiat, . . . vel quoniam Vestae consecratum est.

A. 6, 273, vestibulum ut Varro dicit, etymologiae non habet proprietatem, sed fit pro captu ingenii: nam vestibulum, ut supra diximus, dictum ab eo, quod ianuam vestiat. alii dicunt a Vesta dictum per inmissionem: nam Vestae limen est consecratum. alii dicunt ab eo, quod nullus illic stet; in limine enim solus est transitus: quomodo vesanus dicitur non sanus, sic vestibulum quasi non stabulum.

Sulpicius Apollinaris, quoted with approval by Gellius XVI 5, derives vestibulum from ve -|- stabulum, but gives a different force to the prefix. Nonius, p. 53, prefers this explanation to that from Vesta.

**VICTIMA**, Aen. 1, 334, victimae . . . sacrificia quae post victoriam fiunt.

cf. Fest. Qu. XVI 25, p. 562, victimam Aelius Stilo ait esse vitulum ob eius vigorem. alii aut quae vincta adducatur ad altare aut quae ob hostis victos immoletur.

**VIPERA**, G. 3, 416, quae vi parit.

**VIRGA**, A. 4, 242, dicta quod vi regat.

**VIRGO**, Buc. 3, 30; 6, 47, a viridiore aetate.

VIROSA, G. 1, 58, dicta ab eo, quod est virus; alii fortia accipiunt a viribus.

VITULA, Buc. 3, 30, a viridiore aetate dicta.

A. 1, 533. *Gracci boves ἵταλοὺς, nos vitulos dicimus.*

VOLANDO, A. 6, 198, alii 'volando' ambulando dicunt: vola enim dicitur media pars pedis sive manus.

cf. Non. Marc. p. 32, 31 M., involare est inruere, insilire, aut a volatu aut a vola, id est media manu, dictum.

#### PROPER NAMES.

No part of a language allows freer play to popular etymologizing than its proper names, for no part of a language is more difficult to explain. Servius himself appreciated in some measure the difficulty of this part of his task. On Aen. 7, 678, he says that it is not surprising that many conflicting explanations are offered for ancient Italian names, 'nam antiquitas ipsa creavit errorem'. On Aen. 1, 273, Daniel's Servius quotes a great many explanations of the name 'Roma'. These are prefaced by the remark: *sed de origine et conditore urbis diversa a diversis traduntur.* Accordingly, many such words as Argiletum (Aen. 8, 345); Aventinus (Aen. 7, 657); Palatinus (Aen. 8, 51) are provided with several etymologies each.

No attempt is here made to pronounce upon all Servius' explanations of proper names, but the following brief list will show most of the phases of popular etymologizing which are to be expected in an ancient commentary upon words of this class. "False etymologies are of themselves the fruitful causes of myths" (Sayce, *Science of Language, Vol. II*, p. 259). "The eponymous heroes from whom tribes and nations have been supposed to derive their names owe their existence to the same popular etymologizing etc." [*Ibid. p. 247.*] In our commentary myths are recounted *ad nauseam*, and the hero eponymous appears on almost every page. Sometimes these ancient tales are rejected as fabulous, and rational explanations inserted to replace them. Thus Servius explains

away the stories of the origin of the Myrmidones (Aen. 2, 7), the strange birth of Orion (Aen. 1, 535), and of Minotaurus (Aen. 6, 14), the she-wolf that suckled Romulus and Remus (Aen. 1, 273), etc.

In any language foreign words are especially liable to corruption. cf. Paul. p. 13, ‘Alumento pro Laomedonte a veteribus Romanis necdum adsuetis Graecae linguae dictum est. sic Melo pro Nilo, Catamitus pro Ganymede, Alphius pro Alpheo dicebatur’. See also Paul. p. 6 (v. Alcedo); p. 31 (v. Catamitum); p. 89 (v. Melo). If a language could represent *Γανυμήδης* by Catamitus, *Σεμέλη* by Stimula, it is not surprising to find its ancient commentators offering numerous popular etymologies for its proper names—and especially for names of foreign origin—as they manfully tried to assign meanings to these unintelligible words by deriving them from words of similar sound. Many of these explanations are obviously suggested by well known peculiarities of climate, product, or character.

Finally may be mentioned one or two examples of a ‘perverse ingenuity’, which discovers a certain appropriateness in the names of some of the actors in the Aeneid. Not content with the statement on Aen. 12, 391, “Iapix, aptum nomen medico; nam *ἰασθαι* Graeci dicunt curare,” Servius has two curious comments on Achates’ name, on Aen. 1, 174 and 1, 312. For these see the first word in the following list.

**ACHATES**, Aen. 1, 312, diximus quaeri, cur Achates Aeneae sit comes. Varia quidem dicuntur, melius tamen hoc fingitur, ut tractum nomen sit a Graeca etymologia. ἄχος enim dicitur sollicitudo, quae regum semper est comes.

Aen. 1, 174, adlusit ad nomen. nam achates lapidis species est: bene ergo ipsum dicit ignem excussisse. unde etiam Achatem eius comitem dixit.

**ACHERON**, Aen. 6, 107, quasi sine gaudio.

**ACIDALIA**, Aen. 1, 720, Acidalia Venus dicitur vel quia initit curas, quas Graeci ἀξιδας dicunt, vel certe a fonte Acidalio qui est in Orchomeno . . . .

**AFRICA**, Aen. 6, 312, . . . *apricis, quasi ἀτερ φρίχης, id est sine frigore; unde non nulli et Africam dictam volunt.*

Aen. 5, 128, ‘*apricum’ autem quasi ἄνευ φρίχης, sine frigore: inde et Africa, quod est calidior.*

cf. Paul. p. 2, *apricum locum a sole apertum a Graeco vocabulo φρίχη appellatum, quasi ἀφρικής, id est sine horrore, videlicet frigoris, unde etiam putatur et Africa appellari.*

**AMAZON**, Aen. 1, 490, *dictae vel quod simul vivant sine viris, quasi ἄμα ζῶσαι, vel quod unam mammam exustam habent, quasi ἄνευ μαζοῦ.*

Aen. 11, 651, *nam hoc est Amazon, quasi ἄνευ μαζοῦ, sine mamma.*

**ARCTURUS**, Aen. 1, 744; G. 1, 67, *quasi ἀρχτου οὐρά.*

**CHARON**, Aen. 6, 299, *χατὰ ἀντίφραστιν, quasi ἀχαίρων.*

The resemblance between the words *χαίρων* and *Xάρων* was sufficient for a Greek pun (Ar. Ran. 184, *χαῖρ' ὁ Xάρων*), but Servius’ rule for agreement of quantity should have prevented him from connecting them etymologically.

**CUMAE**, Aen. 3, 441; 6, 2, *vel ἀπὸ τῶν κυμάτων, vel a gravidae mulieris augurio, quae Graece ἔγχυος dicitur.*

**CYBELE**, Aen. 3, 111, ‘*Cybeli’ id est montis Phrygiae, a quo et Cybele dicta est. alii . . . . . a Cybelo sacerdote, . . . . alii ἀπὸ τοῦ κυβιστᾶν τὴν κεφαλὴν, id est a capitis rotatione.*

**ETRURIA**, Aen. 10, 164, *ab Etrusco principe.*

Aen. 11, 598, *Etruria dicta est, quod eius fines tendebantur usque ad ripam Tiberis, quasi ἐτερούρια; nam ἐτερον est alterum, ὅρος finis vocatur.*

**HECATE**, Aen. 4, 511, *quidam Hecaten dictam esse tradunt, quod eadem et Diana sit et Proserpina, ἀπὸ τῶν ἐκατέρων: vel quod Apollinis soror sit, qui est ἐκατήβολος.*

**HYADES**, Aen. 1, 744, *hyades stellae sunt in fronte tauri, quae quotiens nascuntur pluvias creant: unde et Graece ὑάδες dictae sunt ἀπὸ τοῦ ὕειν, Latine suculae a suco . . . alii*

**dicunt** hyadas dictas vel ab *Y* littera vel  $\alpha\pi\delta\tau\omega\delta\varsigma$ , id est sue, in cuius formatae sunt faciem. The same three explanations are given on G. 1, 138. Daniel's Servius adds on Aen. 1, 744, *quidam hyadas ab Hyante fratre etc.*

cf. Cic. N. D. II 43, § 111; Tullius Tiro ap. Gell. XIII 9, 4; Plin. N. H. XVIII 26, § 247.

**IRIS**, Aen. 5, 606; 9, 2; Iris dicta quasi  $\epsilon\rho\iota\varsigma$ .

**IANUS**, Aen. 7, 610, *quidam Ianum Eanum dicunt ab eundo.*

cf. Cic. N. D. II 27, 67, Ianum . . . , quod ab eundo nomen est ductum.

**IOVEM**, Aen. 1, 47, Iovem autem a iuvando dixerunt. See **IUPPITER**.

**IUNO**, Aen. 1, 4, cum a iuvando dicta sit Iuno etc.

cf. Varr. L.L. V 67, dicta quod una cum Iove iuvat, Iuno.

Cic. N. D. II 26, 66, Sed Iunonem a iuvando credo nominatam.

**IUPPITER**, Aen. 4, 638, 'Iuppiter' iuvans pater.

cf. Cic. N. D. II 25, 64, sed ipse Iuppiter id est 'iuvans pater', quem conversis casibus appellamus a iuvando Iovem.

Gell. V 12, 4, Iovem Latini veteres a iuvando appellavere, eundemque alio vocabulo iuncto 'patrem' dixerunt. Nam quod est elisis aut inmutatis quibusdam litteris 'Tupiter', id plenum atque integrum est 'Iovispater'.

**KPONOS**, Aen. 3, 104, quasi  $X\rho\circ\eta\varsigma$ .

cf. Cic. N. D. II 25, 64, *Kρόνος* enim dicitur, qui est idem  $X\rho\circ\eta\varsigma$ , id est spatium temporis.

**LENAEUS**, Aen. 4, 207; G. 2, 4,  $\alpha\pi\delta\tau\omega\lambda\eta\gammao\tilde{\nu}$ . In each passage Servius rejects Donatus' explanation, mentioning him by name in the second: nam quod Donatus dicit ab eo, quod mentem deleniat, non procedit; nec enim potest Graecum nomen Latinam etymologiam recipere.

**LIBER**, Aen. 4, 638, a libertate.

G. 1, 166, ab eo, quod liberet, dictus.

*G. 1, 7, quamvis Sabini Cererem Pandam appellant,  
Liberum Loebasium, dictum autem, quia graece λοιβή  
dicitur res divina.*

LIBYA, Aen. 1, 22, dicta autem Libya vel quod inde libs flat, hoc est africus, vel, ut Varro ait, quasi ΛΙΒΥΑ, id est egens pluviae.

LUPERCAL, Aen. 8, 343, sub monte Palatino est quaedam spelunca, in qua de capro luebatur, id est sacrificabatur: unde et lupercal non nulli dictum putant. alii quod illic lupa Remum et Romulum nutrierit: alii, quod et Vergilius, . . . ergo ideo et Evander deo gentis suae sacravit locum et nominavit lupercal, quod praesidio ipsius numinis lupi a pecudibus arcerentur.

MAENALA, G. 1, 17, mons Arcadiae, dictus ἀπὸ τῶν μῆλων, id est ab ovibus, quibus plenus est.

MERCURIUS, Aen. 4, 638, quod mercibus praeest.

*Aen. 8, 138, alii Mercurium quasi Medicurrium a Latinis dictum volunt, quod inter caelum et inferos semper intercurrat. hic etiam mercimonii deus est.*

cf. Arnob. III 32, Mercurius etiam quasi quidam Medicurrius dictus est.

For a curious explanation of this word see Wilmanns, *De Terent. Varr. Libris*, p. 175: 'Mium et commiricum per I antiquis relinquamus, apud quos aequa et Mircurius per I dicebatur, quod mirandarum esset rerum inventor, ut Varro dicit'.

NILUS, Aen. 9, 30; G. 4, 291, dictus quasi νέαν Ιλόν, hoc est novum limum trahens.

PAN, Buc. 2, 31, deus rusticus, in naturae similitudinem formatus, unde et Pan dictus est, id est omne etc.

cf. Hom. Hymn. XVIII 47, Πᾶνα δέ μιν καλέεσκον, δτι φρένα πᾶσιν ἔτερψε.

POENINAE, Aen. 10, 13, loca quae rupit (Hannibal sc.) Poeninae Alpes vocantur. quamvis legatur a Poenina dea etc.

PRAENESTE, Aen. 7, 678, locus dictus ἀπὸ τῶν πρίνων, id est ab ilicibus.

*Aen. 7, 682, Cato dicit quia is locus montibus praestet.*

PROMETHEUS, Buc. 6, 42, ἀπὸ τῆς προμηθείας.

SABAEI, G. 1, 57, ἀπὸ τοῦ σέβεσθαι, quod apud eos tuus nascitur, quo deos placamus.

SUCULAE, Aen. 1, 744, Graece δάδες dictae sunt ἀπὸ τοῦ δεινοῦ, Latine suculae a suco.

Daniel's Servius on *Aen. 1, 744*, and *G. 1, 138*, gives the other explanation, 'a suibus'.

cf. Gellius, XIII 9, 15, quod ab illis 'δάδες', a nobis primo 'syades', deinde suculae appellantur.

TUSCI, Aen. 2, 781; 8, 479; 10, 164, a frequentia sacrificii dicti, hoc est ἀπὸ τοῦ θύειν.

cf. Paul. p. 537, Tusci a Tusco rege, filio Herculis, sunt dicti, vel a sacrificando studiose, ex Graeco velut θυσκόντι.

TARTARUS, Aen. 6, 577, ἀπὸ τῆς ταραχῆς, aut, quod est melius, ἀπὸ τοῦ ταρταρίζειν id est a tremore frigoris.

VESTA, Aen. 1, 292, ἀπὸ τῆς ἔστιας . . . , vel quod variis vestita sit rebus.

*Aen. 2, 296*, . . . quod vi sua stet.

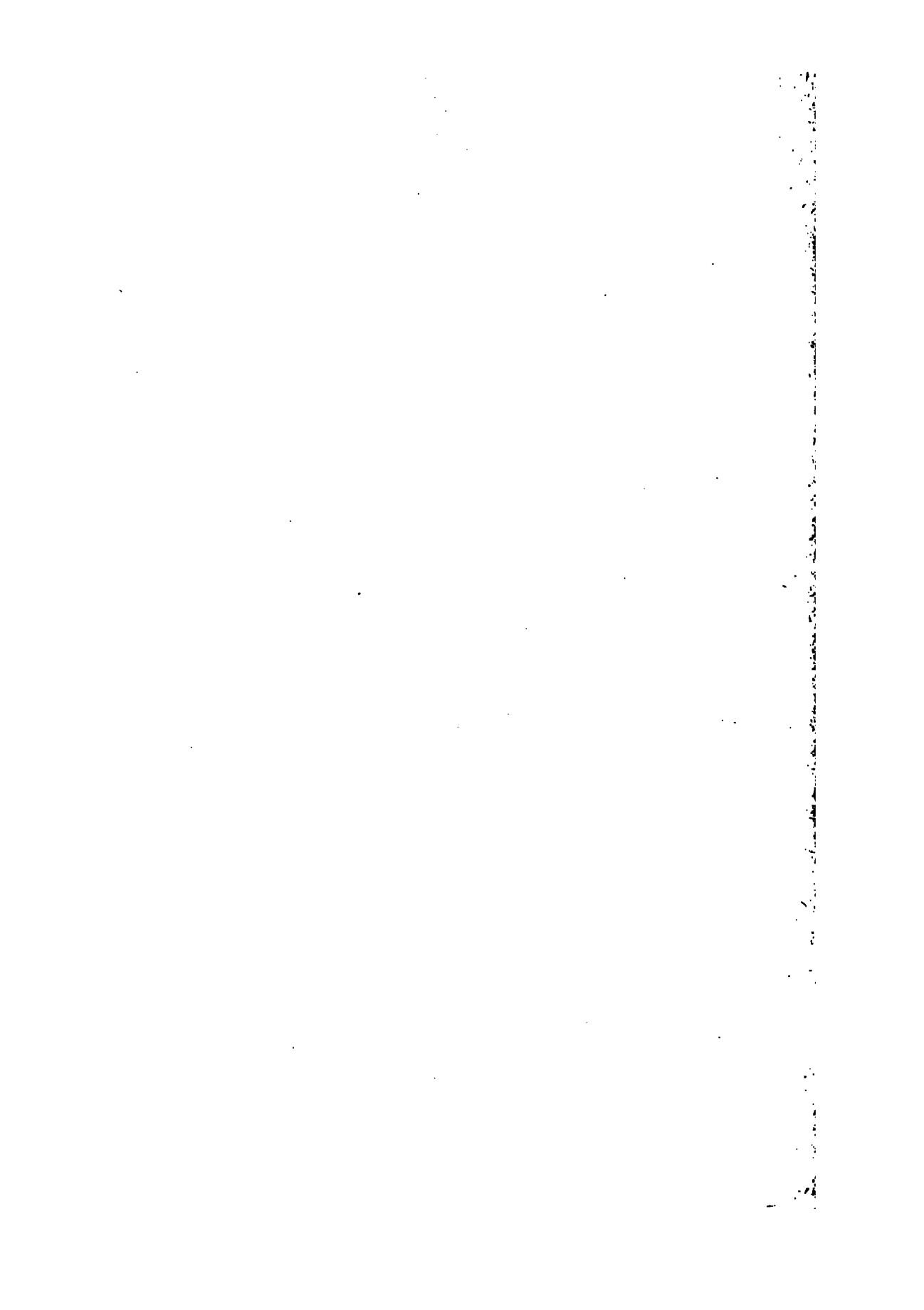
cf. Ovid. Fast. VI 299, stat vi terra sua: vi stando Vesta vocatur.

ZEΥΣ, Aen. 1, 388, Iuppiter, quo constant omnia, Ζεύς vocatur ἀπὸ τῆς ζωῆς, id est vita.

cf. Plat. Cratyl. 396 B, Ζῆνα . . . δι' δν ζῆν ἀεὶ πᾶσι τοῖς ζῶσιν ὑπάρχει.











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